

PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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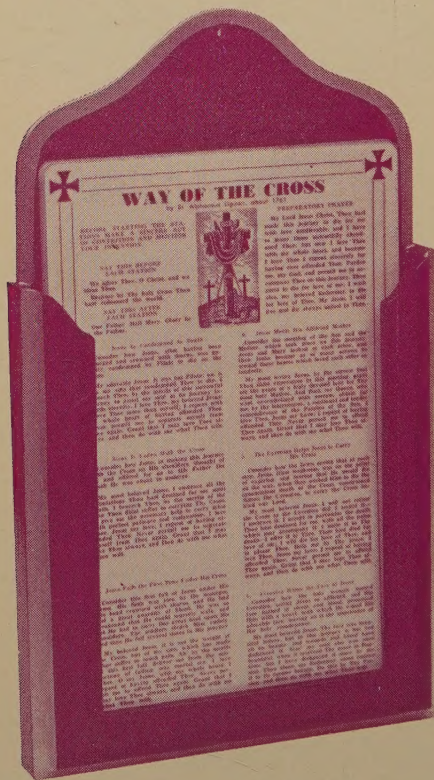


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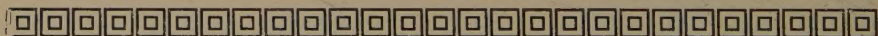
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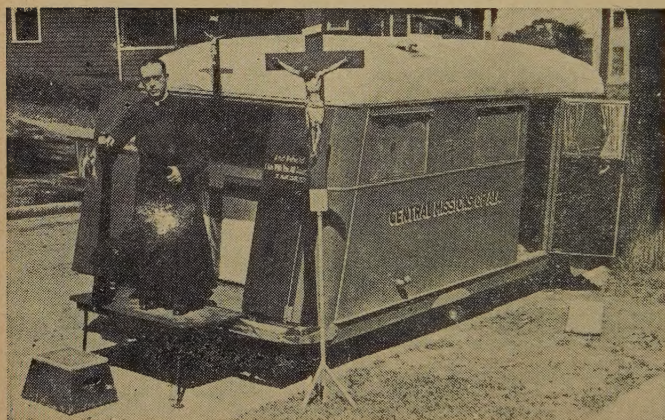
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An Alter Christus In Russia

AIDAN M. CARR, O.F.M., CONV., S.T.M., J.C.D., LL.B.

GERARD Manley Hopkins was a priest, a poet and (for a time) a pastor. He knew, as few men do, the crucible of suffering out of which God's glory is poured into this world. In *God's Grandeur* he wrote:

"The world is charged with the grandeur of God.

It will flame out, like shining from shook foil;

It gathers to a greatness, like the ooze of oil

Crushed."

God's power and glory are everywhere in the world, and their blaze and the continuity of their force are forever among us.

The priest, whose soul is sealed with the mission to bring God to

men (even though they be loathe to receive Him), knows how truly every man longs for his Creator. And this awareness, not to be blotted out by failure and not to be denied through weakness, drives God's priests to incredible goals in their determination to accomplish that mission: the ransoming of souls for God's glory through God's power.

Who knows how many Catholic priests may this very morning have celebrated Mass in God-hating Russia? Though officialdom does hate God (while professing not to believe in Him), yet the spark of faith and love still abides in the hearts of countless Russians in Yaroslavl and Kursk and Bryansk and Novgorod, awaiting but a breath to enkindle it. There are, beyond doubt, "other Christs" who say secret and saving Masses there,

Fr. Aidan M. Carr, has written extensively for several clerical magazines. Presently he is teaching at St. Anthony-on-Hudson Major Seminary. This is an authentic and inspiring story of a priest's struggle to carry on his work amid the most challenging odds—in Communist prison camps.

and who distribute, in darkened and hidden rooms, the Body and Blood of Him who came to cast fire upon the earth.

Very recently a thrilling story of one such *alter Christus* has been told, and it provides a solid belief that Christ's Eucharistic Presence is, from time to time, a consoling and strengthening reality to beleaguered Catholics caught in the red web. The message is one of hope and promise; it is the timeless account of one man's courage against overwhelming (and satanic) odds.

A DREAM COMES TRUE

Pietro Leoni's family had its roots deep in the Emilia region of central Italy. It is a focal point for Communist activity and is often called "Red Emilia." As a youth, Pietro entered the Society of Jesus. He later trained at the *Russicum*, the Russian College of the Vatican, the sole aim of which is the preparation of priests for the re-evangelization of Russia when the Iron Curtain will have raised.

In 1941 the then 32-year-old Father Leoni entered Russia as a chaplain with the Italian troops. Within two years the Italian army was disorganized, and the Jesuit priest, having obtained a discharge from his chaplain duties, decided to remain in Russia. He carried out his priestly ministry in Odessa, one of the chief port cities of the USSR, and at that time still controlled by the Axis powers. The churches had been reopened and the citizens, religion-starved, attended Mass fervently and in great numbers.

In the early months of 1944 the Red armies were driving hard westward and the recapture of the key port of Odessa became only a matter of time. Russian artillery was already closing in on the besieged city when Father Leoni and another Jesuit with him made a fateful decision: they elected to stay on and to care for the Roman Catholics in Odessa. One of the Russian soldiers in the vanguard of those occupying the city entered the church at a moment when Father Leoni happened to be in it. The Red infantry-

Vol. III, No. 6

PASTORAL LIFE

Nov.-Dec., 1955

- ▶ PASTORAL LIFE is owned, edited and published bi-monthly, with ecclesiastical approval, by the SOCIETY OF ST. PAUL, 2187 Victory Blvd., Staten Island 14, N. Y., as a pastoral aid for priests. — Telephone: Gibraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.
- ▶ SUBSCRIPTION PRICE: \$1.50 yearly; 2 years \$2.50; 4 years \$5.00; Canada & Foreign \$2.00.
- ▶ ADVERTISING: Angela Crawley, 28 E. Jackson Blvd., Chicago, Ill., national representative.
- ▶ EDITORIAL CORRESPONDENCE: Manuscripts, remittances, changes of address, etc., must be addressed to: *The Editor, PASTORAL LIFE, 2187 Victory Blvd., Staten Island 14, N.Y.*

man glanced furtively about, advanced up the aisle to the front of the church and dropped to his knees before the main altar. The priest approached him, whereupon the soldier sprang up startled. They exchanged no words, but upon leaving the building the Russian mustered a smile and then dropped an alms in a box by the door.

PRISON GATES BANG SHUT

For a year after their conquest of Odessa, the Communist officials allowed the two Jesuits to continue their parochial care of the Roman Catholics, but under the prying and unrelenting eyes of Orthodox priests. These were little more than dupes or tools of the Reds. One day, quite without warning, the other Jesuit priest, a Father Nicole from France, disappeared. In a matter of hours Father Leoni was himself cast into prison.

For the next ten years he came to know, on intimate terms, the terrorism and hardship and inhumanity of the Communist prison system. The first seven months of this time were passed in three different places, and during these months his captors conducted "an investigation" of Father Leoni's past activities. At the end of this period he was told that he had been convicted of spying for the Vatican and of carrying on anti-Communist propaganda. There wasn't even the slightest pretense of any trial.

After this sentence the Jesuit was

moved to a camp somewhere between Moscow and the Ural Mountains. Life there was unspeakably harsh. The food was miserable: about one pound of bread a day, two cups of tea and two saucers of "soup." So water-like was the latter that the prisoners, with wry humor, named it "Volga." With this slight sustenance the prisoners were required to labor in the forests: cutting trees, hauling them, sawing the lumber. It was grueling work.

In this prison camp Father Leoni was able to accomplish a great deal as a priest, while managing to conceal quite successfully his ministrations. One of his fellow-convicts, a Catholic who was a machinist, turned out a tiny chalice on his lathe. So small was it that it could fit easily into the palm of the hand. The Jesuit made all the tiny linens needed for the celebration of the Mass, while crumbs of bread and a few drops of wine were somehow obtained. In the still of the night the priest would rise from his narrow bunk and celebrate the august Sacrifice of the Mass over a crude box equipped as a temporary altar.

"I WOULD GO BACK..."

There was a Judas. A fellow-prisoner feigned a desire to become a Catholic, received the necessary instructions and was baptized. He at once informed the prison officials of Father Leoni's activities. Accused and found guilty of conducting re-

ligious services, he was sentenced to 25 years at hard labor in a slave-labor camp near the Arctic Circle. For seven more years this determined man endured the bitter cold and the grinding physical work demanded of him, sustained in spirit by the Masses he still contrived to celebrate even there.

For some still unexplained reason Father Leoni's prison term was ended in April of 1955. He was permitted to return to Italy. Since then he has rejoined his family and has been the object of wide publicity in his own land and abroad. He has told newsmen that although he is, of course, happy once again to be in Italy, yet he has no regret

for the dreadful years he held on behind the Iron Curtain. He considers himself as having been an instrument in the hands of God, used to bring some measure of light and comfort to those enveloped in red darkness. "If I could go back and choose freely," he says, "I would want to relive those ten years of inferno exactly as I did live them."

It is reliably reported that as Father Leoni was leaving the Holy Father after a private audience with him, the Pope exclaimed "Bravo!" That brief word expresses admirably the feeling of any priest who has heard the story of Father Pietro Leoni.

GROWING OLD

(For priests over 60)

A little more tired at the close of day;
A little less anxious to have our way;
A little ready to fret and blame;
A little more care for a brother's name.

And so we are nearing the journey's end
Where time and eternity meet and blend.

A little less care for earthly gold;
A little more zest in the days of old.
A broader view, a more tolerant mind,
A little more love for all mankind.

A little more careful of what we say,
And so we are faring a-down the way.

A little more love for friends of youth;
A little more zeal for established truth.
A little more charity in our views;
A little less thirst for the passing news.

And so we are folding our tents away
And passing in silence at close of day.

The DPs Are Coming Again

VICTOR J. DRAPELA, Ph.L.

DENSE fog lay over Manhattan Island as the grey Liberty ship plowed through the oily waters of New York. More than a thousand people were standing on deck, watching the passing skyline. Finally, as the fog horn signals stopped and the ship was fastened to the dock, a hesitant flow of people began to move across the white painted walk and on to the concrete platform. They were displaced persons from Europe, each with a name tied to his clothes. An old Jewish lady with aristocratic features was helped by a younger couple, perhaps relatives. The children were strangely still. Sitting around on old suitcases they gazed at the ceiling of the huge hall. Family names were being called by group leaders and volunteer workers who came to round up their

charges for processing. A dozen or so languages could be heard in what seemed to be a general confusion. Only the immigration officials looked relaxed as they moved around following some incomprehensible pattern.

This scene has been reenacted over and over again in various ports of entry as DP ships brought in their overflowing human cargo. With amazing efficiency, it was processed, screened, and dispersed all over the American continent. And perhaps one day you met these post-war immigrants on the steps of your own church. Now they are your charges and you try to integrate them into your parish life. But they were not the last ones. There are many more on the road right now. The first resettlement program, initiated by the Displaced Persons Act, officially ended in 1952. On August 15 of that year Chairman Gibson of the DP Commission wrote to the President when presenting his report: "This is the

Fr. Victor J. Drapela, a DP immigrant himself, now working in the Diocese of Fargo, had much experience with Displaced Persons while residing in Italy, by keeping in touch with their many problems and writing for their magazines.

DP story—an account of a Mission Completed and of a Mission Ahead.” The Mission Ahead is under way right now. The DPs are coming again.

WHO ARE THEY?

Are they an asset or a liability for America? Many people seem to have definite answers to this question. They have had their experiences, good or bad, and facts can't be talked away. I am not going to do that.

But, just the same, these people are creatures of God with souls that ought to be saved. Their presence is a clear challenge to our pastoral zeal. How can we best help them find their God-given place in their new home?

Unfortunately, there is no such thing as a universal method of dealing with displaced persons. They are individuals, who have come from some two dozen countries, with a variety of cultures, national temperaments, religious beliefs, and social backgrounds. The only thing they have in common is the fact that they are refugees. Consequently, the one and only thing that we can do for them as a group, is to learn what an average refugee goes through. As for the rest, they will require individual attention like any other member of our parish.

The displaced persons are not immigrants by choice. They did not plan on going away from their countries. They were chased out,

leaving behind the ruins of a world which they had patiently built for their children. They have lost their relatives and friends. Even the most intimate family ties were shattered. Everything they had is gone. The impact of such a catastrophe must be terrible for any person, but it must be deadlier for a European with his strong tendency for family tradition. Many farms and stores were owned by one family for several generations and the same could be said about homes. The roots of a European have grown much deeper into his native soil than those of an average American.

DP CAMP LIFE

As the displaced persons got away from the immediate danger of persecution, they found shelter and legal protection in one of the DP camps of western Europe. Being exhausted they welcomed any chance for survival. But after a short breathing spell, the unavoidable regimentation became apparent. With his registration card every DP became a number in the vast system of screenings, processings, mass inoculations, camp statistics, and meal tickets. If there was any sense of security left in his shrunken personality it was evaporating fast. The displaced person became unsure of himself and he mistrusted others. He realized that he lived in the same barracks with desperados and red

agents who cleverly invaded the ranks of political refugees and often succeeded in poisoning the camp atmosphere. In some instances camp officials were incompetent and even downright crooked. The displaced person was due for new disappointments when he registered for emigration overseas. He got an affidavit from his sponsor. He started on the seemingly endless road of red tape and waited patiently. In the meantime his sponsor got tired of waiting and dropped his application. The DP had to start all over again. And it was no exception when families had to wait three or four years before they were granted an immigration visa.

DEGENERATION

Moreover, the moral tone of camp life was considerably low. I have seen in both German and Italian DP camps, entire families living in ten by ten feet enclosures made of cardboard to get at least some privacy in the large barracks. Teenagers often slept in huge dormitories with some one hundred beds. There was not a shred of privacy left. In one camp the situation got completely out of hand, perhaps through communist infiltration. People had to place their belongings right on the mattresses at bedtime and sleep on them if they did not want to be robbed. One can see that in such conditions

families broke up and concubinages developed rapidly, not to speak of other sex abuses.

The camps have ruined many people for life, and almost everyone who stayed there was affected one way or the other. It was amazing to see how different people reacted in the same situations. When sailing for the States, I met a former army officer from central Europe on board the IRO ship. He had lost his family in a Nazi concentration camp. He claimed to be a Catholic but to him, God was dead. Never have I seen a man as bitter toward life as this one. He had spent five years in a DP camp waiting for his visa. Others, suffering from mental depressions, felt sorry for themselves. I have seen adult men and women cry when, after four years of camp life, they were served their first meal on cloth-covered tables. Some DPs became hard-boiled on the surface, with emotional conflicts deep in their souls. Others tried to counteract their trials with outward gaiety or sarcasm. Everyone developed his own formula for survival. There were conversions in the camps, too. Not many, though. The general trend was rather the other way.

THE PRIEST'S ATTITUDE

Finally, the displaced persons arrived in America. It is obvious that their past experiences could not vanish overnight. On the con-

trary, the readjustment to normal life is a slow process, in proportion to the tensions they had to endure. And here the priest comes into the picture. What can he do for his DP parishioners at this stage? First of all, he can convince them of his genuine interest. And they know, from experience in camps, that if anyone can understand them it is the priest. It's a great revelation for the displaced person, if he finds someone right after his resettlement who will show him real charity. I knew a parish priest who had lots of dealings with DPs. He was as American as could be; he did not speak any European language. The only words he could say (with a big grin) were: "Nichts verstanden." And yet, he won the confidence of his displaced parishioners easier than anyone else, just because he was so extremely kind and understanding. Perhaps he always remembered the holy Family on its flight to Egypt when a DP group entered his rectory.

The Catholic laity's attitude reflects mostly the attitude of the parish priest. If he accepts the DPs with an open heart, the people will do likewise. If he is suspicious or cool, his parishioners won't give the newcomers much of their confidence either. And here lies a real pastoral danger. The displaced persons look for advice and often for moral help. If they don't get it from their pastor they will turn elsewhere, and slowly drift away from their Church.

THE DP's ATTITUDE

The DP's attitude toward a priest is affected by European mentality and customs. While the American Catholic is at ease with priests and calls on them freely, the displaced person is rather shy and reserved. It does not necessarily indicate mistrust. Of course, some Catholics in central Europe have drifted away from their Church. They are not hostile, though, and many would gladly come back, with some encouragement from us. If there was ever a good chance for their conversion, that chance has come right after their arrival in America. Most of these people are not what one would call "good givers," even though they are in a position to give. There is a reason for that, too. They have come from countries that still cling to the obsolete patronage system established in feudal times. With the Catholic nobility gone, government and city officials pay pastors their salaries, approving or disapproving of church repairs and footing the bills. The Catholic DP's from central European countries are much affected by this turned around caesaro-papism and they simply don't realize the need for regular contributions toward their parish church. They never had to pay in Europe. At first they may even think that the many Church collections taken up in America are nothing but an indication of "creeping materialism" in Church affairs.

They will learn, but it will take time and patience. And if we lose our patience we might well lose these immortal souls, too.

PROCESS OF ASSIMILATION

With confidence established on the part of our DPs, we can plan on their integration into parish life. It is a safe bet to assume that most of the displaced persons will remain permanently in the United States. Many will tell you at first that they plan on returning to their native countries when things get better there. But as they get settled they may change their minds. No matter whether they stay or go, a speedy process of assimilation will prove the most effective cure for their personal insecurity. If they live in past memories or dream always of the future they will be unhappy, they will lose their grip on reality, and in the long run won't be of much help to their homeland either, if they ever return.

From the pastoral point of view, the task of DP assimilation can be tackled best through the children. If they acquire (in our parish schools) an understanding of the Catholic and American spirit, their parents will follow suit in time. And, as a rule, children from DP families are known here as successful students and cheerful playmates. In fact, they have already done a fine job in helping their dads and moms find their place in the new communities.

NATIONAL CLUBS

How about the national organizations for DPs? I feel that we should encourage them to join such groups as long as their spirit is good. There are many outstanding national clubs in this country that have established a fine record of genuine Americanism paired with achievements in the field of old world culture. People who are active in such organizations are loyal American citizens and yet keenly interested in the welfare of their native land. We should not try to force our DPs to cut all ties with their former countries. It would be both unnatural and un-American. The many positive values of European life should be rather adapted and included in the cultural evolution of this country. On the other hand, we should warn our DPs tactfully not to get involved in certain self-styled "liberation movements" and "political committees" inspired mostly by former politicians, now in exile, who try hard for a comeback on the political scene. These obscure groups specialize in bitter recriminations and quarrels with opposing factions, and generally poison the atmosphere of DP life.

DP-SPONSOR RELATIONSHIPS

It is human that every so often displaced persons get into trouble with their sponsors. Often the affair winds up in the rectory parlor

and it takes almost the wisdom of Solomon to settle the quarrel. In extreme cases the sponsor simply loads the DP's belongings in his car and unloads them at the rectory with a definite: "I am through with the DPs." It is a general rule of prudence to hear always both sides of the story, but so much more in these cases, since most of the clashes are misunderstandings with no malice involved.

The United States Displaced Persons Commission has studied such unsuccessful resettlements and reported its findings to Congress. The facts are most enlightening and here are a few of them to give us a general orientation: The Commission has established that the responsibility for unsuccessful resettlements falls on both sponsors and refugees, and must be divided about fifty-fifty. Occupational maladjustment was listed as a principal source of difficulty, especially among those who were employed as farm laborers, but had never before lived or worked on a farm. A general trend of such people was to get out of their contracts as soon as possible and leave for the city.

The Displaced Persons Committee of the State of Washington had this to comment: "The often discussed nomad tendencies of displaced persons are not entirely a result of their discontent or restlessness. A more important factor is the deep psychological reason for the desire to move. Displaced

persons, as we know them now, were, before the onset of Nazism and other totalitarian ideologies, self-sustaining, respected individuals and family units in their own communities. Since these normal years, most of them have been subjected to a sharp degree of regimentation in practically every day-to-day living function. They lived in restricted circumstances for two, four and six years. They have lived an entirely abnormal life, gaining their prized privacy only in their hours of sleep. When our soldiers first returned from years of camp life they too evidenced what appeared to be a great restlessness on their first return to civilian life." (*The DP Story*, Washington, D.C., 1952, p. 228)

Most of the clashes that were started by DPs themselves came from misconceptions about life in America. Some refugees definitely expect too much. To them America must have been pictured as a place where you walk around and pick up twenty dollar bills on the road as you go. Now they are disappointed. One typical complaint made by a sponsor goes like this: "These folks are hard working people, but so fault-finding with everything. They did not like our church or the singing. They had a good three room house, gas stove, electricity, lights, a refrigerator, everything free, we paid them good wages . . . We have tried it for the third time; but no more DPs for us." (*Ibidem*, p. 229)

SPONSORS ATTITUDE

In other cases the sponsors themselves were responsible for unsuccessful resettlement. Here is an example that was reported from New York State: "[The DP's] are in America three months. The woman is a cook for 14 men that work on the farm. Her husband and son work every day, even her younger son washes the car and does different things... They haven't received any salary since they are here. They are afraid to say anything because they think he [the boss] would send them back to Europe." (Ibidem, p. 233)

Sometimes sponsors, without trying to be mean, treat their DP employees like morons. They cannot express themselves in English, they arrived penniless, they are not familiar with American gadgets. A young Czech physician felt quite unhappy when a nurse in the hospital, where he started as an intern, thought it necessary to tell him what the telephone was and how to

hold the receiver. Although such episodes don't lack in humor, many DP's resent the attitude that lies behind them. They don't want to be treated like uncivilized primitives who have to learn everything all over again.

PASTORAL CARE

A priest is in an ideal position to explain these misunderstandings and restore peace and confidence to DP-employer relations. And the displaced person will come to realize that the American priest is always ready to help him, even in such touchy matters as he may encounter in his employment.

In closing we can state that the way the priest treats his DP's in the parish, he treats the mystical body of Christ. By giving them his utmost pastoral attention, he indirectly heals some of the wounds the Church has suffered in her valiant struggle against godless Communism behind the Iron Curtain.

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Concentration Camp Lamentations

CAN you imagine a group of priests taking an intensive course in Communism and doing this voluntarily because they felt that it was a necessity in their apostolate? This thing happened in a concentration camp which harboured good priests from Central Europe. After their country had been taken into the fold of Russia, the priests found themselves exiled in the gloomy and dark cells of a prison camp. It was then only that they realized how childish their concept of Communism had been, how pitifully inadequate their appreciation of its methods had been, and how dangerous ignorance of both the doctrine and the methods of Communism are to the Catholic Faith.

What breeds Communism? Unanimously these prisoners, ready for martyrdom, would repeat that Communism grows on flagrant social abuses and injustices. Its chief appeal to the masses is simply its ready answer and remedy to these social ills. Our chief weakness in a combat with Communism stems from our lethargy, indifference to these social problems. It is useless for us to decry the dangers and fallacies of the Reds unless we are ready and prepared to lend a sincere effort to ameliorate the living conditions, the social problems of the majority of the people.

DISUNITY IN THE HIERARCHY

How did Communists break the unity of the clergy? It was not by closing their churches, forbidding public worship, or by a direct attack on the doctrines of the Church. No! The clergy of the country had been found lamentably disorganized from an intellectual viewpoint on the scheming approaches of the enemy. There were no conferences, no exchanges of ideas, no meet-

The above is paraphrased from an "Examen de Conscience" made by a group of interned priests from Central Europe in a concentration camp sometime in 1950. It is taken from a document which appeared first in Rome 'cum licentia superiorum' under the title *Religious Problems in a Country under Communist Rule*. The examen represents what the priests thought about their failure to cope with the conditions set forth in the above document. (See PASTORAL LIFE, Sept.-Oct., page 5).

ing of minds on points of dispute in the Church's contact with the Reds. Each member of the clergy was left to shift for himself.

The Communists began to appeal to the individual priest as a citizen, a humanitarian faced with a practical case of conscience which in no way involved seemingly the doctrines of Faith or Morals of the Church. Innocently enough it was a question of whether a Catholic could engage in a work brigade for the betterment of the town and its people, or perhaps it might call for an expression of horror at the Korean conflict and the probable use of the dreadful atomic bomb. The Communists would tell the Catholic priest that as a leader in the community, he should have an opinion on these topics; that his opinion should follow the maxim of His Master, 'Learn of Me because I am meek and humble of heart'; that after all, a clergyman should never advocate war, nor the total annihilation of innocent victims, etc.

The priests, pondering over the request for solutions to these cases of conscience, would admit that the Faith and Morals of the Church and of Christ were not too much involved; that after all, each had a right to his individual opinion and could think for himself except when Revealed Truth is in play or loyalty to the Church and Christ; that priests had a civic duty to perform; that it is useless to provoke the Invader and to incur his wrath when there is no good reason for

it, etc. The majority would conclude by favoring and concurring with the Communistic viewpoint on these cases of conscience. A minority would remain in violent opposition. The wall of clerical unity was cracked. This produced weird effects both on priests and people.

The compliant priest soon found that his morale had been weakened. He began to play the 'middle.' He became a shrewd bargainer, uncertain of himself face to face with the requests of the Regime which became more and more tenacious. He felt himself hesitant, compromising, opportunist, diplomat, politician. Secretly, he found himself agreeing that yes, Communism did have its bright spots. He agreed too that it deserved a hearing and sometimes toleration.

The faithful at first suspected the compliant priest. But when they saw the number of them increasing day by day, they soon censured the 'rebel patriotic priest' unalterably opposed to all propositions, good or bad, emanating from the Regime. The people, confused by this disunity in the ranks of the clergy, began to rely more and more on their own hunches for solutions to every-day problems with the Regime and soon, they too were opportunists, half-won over to the Reds!

Of course, this easy breaking of the unity of the clergy had a background. We must remember that the Reds had already interned or kept under strict daily vigilance

most of the Bishops along with a good many priests. Religious instruction in the schools and colleges had been stopped or rendered useless. There was no Catholic Press. Communication with the Holy See was impossible. Every religious or traditional celebration was continued but under the watchful eye of the Invader. The Chancery Offices were monitored and no communication went forth to priests or people unless it complied with regulations of forced sociability with the Regime. One can see how the individual was left alone with his thoughts and his convictions.

Then, too, the faithful were confused. Some of the hierarchy were staunchly, unalterably opposed to the Regime. Others held their peace and seemed to do more good and foster an amicable solution which in the long run of affairs was popular with the people. The same held for priests: the patriot-priests were looked on with askance; those who cooperated somewhat were at first blamed but then gradually condoned as being realists.

We must also recall that Communistic propaganda made deep inroads into the minds and hearts of the people. The youth were taken away with the rosy picture painted by the Regime. Social programs and progress were promised. The majority longed for better living conditions, for freedom from want and fear, and a chance to enjoy what they had heard so much about in the land of plenty!

WHERE DID THE PRIESTS FAIL?

Their greatest sin was in underestimating Communism. The priests expected and preached a Communism that would close the churches, kill bishops and priests, stop all public worship, mock God and Religion. They called such a system of social reform and progress stupid. They predicted that once understood and experienced by the people the system would fold up.

They were unmindful of the fact that all during this time, Communism had sent loyal and zealous cohorts into the factories, shops, stores, schools, colleges, associations of all kinds, and into the newspaper world, the mediums of communication, to teach and preach and convince men that they, the Communists, had the answer to pressing social problems. Undercover and without fanfare, they had succeeded. Their success was soon to be manifested.

When Communism took over and showed that its system did work for the time, and did produce some amelioration of social evils, then both priests and people gasped in amazement. The faithful remembered the dire predictions of their clergy and saw them unfulfilled. They had been told that Communism was a negative doctrine and here, before their eyes, they saw positive results. Where was the opposition of the Regime to Religion except for social control and precautions to be expected under

a new system? Was not the clerical appraisal of Communism infantile, misinterpreted? Evidently the priests did not understand; their perspective was colored, biased. Thus the faithful began to believe more easily in Communism and to questions deeply the Church's appraisal of the situation.

CLERICAL LAMENTS

1) *Selfish Views* — The chief lament of the priests was their lack of unity in thought, direction, and apostolate. Before the fall of their country, Religious and Secular priests vied with one another, lived independently of one another. When their apostolate overlapped, there was no pooling of resources in the one same field of endeavor. In retrospect, they saw one form of apostolate, one part of their country cluttered with priests and laborers in the vineyard and other parts neglected. Yes, the Church seemed to get along. But when the blow came, it was evident that there were weaknesses in that Church and that these could have been taken care of had a better vision and appreciation of country-wide problems been adopted.

2) *Shallow Spirituality* — These interned priests saw clearly that the faithful went to Church and frequented the Sacraments but lacked an interior life of the soul impregnated with a lively faith. This shallow Catholicism was good enough for peaceful times but in times of

distress it failed to survive. The spirit of Christ and the Gospel, and the living of the Great Commandment had not been preached as much as it could have been.

3) *Religious Ignorance* — The Communists succeeded in forming militant members. Did the Church try to do likewise? The religious knowledge of the faithful, for the most part, remained on a grammar school level while their knowledge of science and material things progressed far above it. As a result, it was easy to proclaim to them that there was a conflict between Faith and science. Most of them would not understand the complaint but with their paucity of religious education, they would be tempted to agree to the conflict.

4) *The Law Minus the Spirit* — Again, for most of the faithful, Christianity was a code of laws. If one went to Church on Sundays, received the Sacraments from time to time, and contributed to the good works of the Church, he was thought to be an exemplary Catholic. Was it ever presented to him that Christianity was a bond, a relationship, an attachment to Jesus Christ, our Saviour? Who can stand heroically in face of difficulty, of virulent opposition, of sacrifice of self, without that personal attachment to Christ Himself?

5) *Lazy Preachers* — When the priests saw the Communist zealots go from door to door, into the factories, the schools, the playgrounds,

everyplace; when they heard them speak the language understood by the intellectual, the farmer, the young apprentice; when they saw them seek out the people, it was then that they realized how lax the Church had been in not seeking out the sick, the down-trodden, those who never came to listen in church or in school to the words of Christ! The non-practicing Catholic rarely came in contact with the priest. He did with the Communist!

6) *No Lay Participation* — Catholic Action—yes, the priests admitted that there was such an organization but it was lifeless. Too bad they had not formed lay apostles who would have carried on now that the priests were in chains in the concentration camp. But, they had not done so.

7) *And the Poor?* — Perhaps the truest and most reproachful charge against the priests would be their lack of interest in the poor, and their decided penchant to be and live and think as a bourgeois—a member of the upper class. The poverty of the Gospel was forgotten in dress, home, material comforts. Schools and hospitals served first those able and willing to pay and if there was room, the charitable case could be entered and quickly disposed of!

The Communists with scorn asked to be shown the proof of the charity of Christ. They attached ever so easily the stigma of 'men of money' to the clergy. They pointed out the avenues that could be

opened up in the Church if one had money. Heaven, it seemed to them, could be bought!

On social problems and public issues, the Church was wont to play the game of 'laissez-faire.' The well-to-do sustained the Church, why then bite the hand that fed us? Worker and peasant and poor man thought that perhaps the Church did not want them. Communism welcomed them. However in Central Europe, in the very countries overrun by the Reds, wherever a priest preached and lived the Charity of Christ, Communism never took real hold. The people remained impervious to the scornful epithets against Church and priest!

THE CONCLUSION

Re-reading the examination of conscience, the priest-author admits that it does sound harsh and incriminating. He admits that the religious life of the people of his country was and still is intense in many parts; that the Church there had done much good for the Kingdom of God. Nevertheless, the priest reminds us that the ever-recurring and disquieting voice of conscience in the concentration camp whispered that the clergy should have done better. They should have prepared the faithful more assiduously for the heroic times they were to face not only in simple elemental Christianity but also in the stuff of which Saints are made!

The Helmet Of Salvation

ALOYSIUS BISKUPEK, S.V.D.

THE manner in which a priest says Mass is the thermometer of his priestly spirit. Why? Because the offering of the holy Sacrifice is the principal function of the priest, the grandest and holiest action that can be performed by a human being, the unbloody reenactment of Christ's bloody sacrifice on Calvary, the source of all grace and holiness. Surely, the performance of such a holy action calls for preparation. Such preparation consists not merely in the recitation of a few prayers before Mass, but in a virtuous life that imitates and reflects the life of the divine High Priest. Holy Church puts before the priest some features of priestly

holiness in the symbolism of the vestments. This symbolism is contained in the prayers which the priest recites when vesting for Mass, and in the words which the bishop addresses to the ordained when presenting to him the sacred vestments. Both, these prayers and formulas, are not the effusions of a poetical mind, but a practical lesson given to the priest by holy Church, intent upon guiding the priest in his spiritual life, stimulating fervor, and assuring for him an abundance of grace from the daily celebration of this holy Sacrifice. Do you, priest of God, give this lesson your serious attention, at least from time to time? Let us do it now in regard to the amice.

This is probably the last article written by *Fr. Biskupek* who died of a heart attack on October 15, at 71. As Prefect, Rector and Spiritual Director of the S.V.D. Major Seminary in Techny, Ill., he loved intensely and wrote competently on the priesthood. His best seller "Ordinations" sold over 283,000 copies. It is used today in almost all U.S. seminaries. His latest book "Holy Mass and Life" will be published soon by the Society of St. Paul.

THE AMICE—A SYMBOL

While putting on the amice the priest prays, "Place upon my head, O Lord, the helmet of salvation that I may overcome the assaults of the devil." The prayer strikes a

militant note. This should cause no surprise. The Church is the Church militant and the Christian warfare reaches its climax in holy Mass, the reenactment of that awful conflict fought on Calvary—*mors et vita duello confluxere mirando*; it will be continued in the Church to the end of days in order to bring salvation to the whole world. The priest is a leader in this conflict and needs the helmet of salvation.

What are we to understand by this? When the bishop presented the amice to the newly ordained subdeacon he said, "Receive the amice, by which is signified moderation of speech." The speech of the priest, controlled and sanctified, is to be the helmet of salvation. It is by means of speech that the word of salvation is announced to the world, "Go, therefore, and make disciples of all nations . . . teaching them. . . ." "Go into the whole world, and preach the gospel to every creature. . ." Surely, the message of salvation with all that it implies must be brought to the world by holy lips, by tongues checked and cleansed and sanctified.

AN UNBRIDLED TONGUE

Such moderation of speech must be acquired because otherwise immense harm may be done. St. James has some very unpleasant things to say about the tongue, "The tongue is a fire, the very

world of iniquity . . . defiling the whole body and setting on fire the course of our life, being itself set on fire by hell. . . . a restless evil, full of deadly poison." (James 3: 5-9) St. Augustine, in the second nocturn of Good Friday, thus addresses the Jews, "Pilate pronounced sentence on Him and gave orders that He should be crucified. But you, Jews, you too have killed Him. How? By the sword of the tongue. You sharpened your tongues; and when did you strike? When you cried, crucify Him, crucify Him." The deicide of Calvary was caused by tongues inspired and dominated by hatred. There is not a virtue that is not violated by uncontrolled speech. Blasphemy, heresy, schism, rebellion, the undermining of faith and morality, treason and hatred, detraction and calumny, for the most part operate by means of the tongue, speech uncontrolled and in the service of Satan.

Were you never guilty of an abuse of speech? Are not possibly sins of the tongue your most numerous and also most grievous? Especially words offending against charity—the queen of all virtues? Sins of detraction and criticism may be grievous sins, very grievous. No wonder holy Church has the priest pray at the beginning of the day, in the Prime of the Divine Office, for protection against sins of the tongue, "May He restrain our speech and check our tongue lest the strident notes of

strife resound,"—in the rectory, the convent, the parish!

PRIESTLY SPEECH

Sins of the tongue assume a particularly repulsive aspect when we consider the purpose of speech in the case of the priest. He is reminded of the helmet of salvation, i.e., speech controlled and sanctified, as he vests for Mass. By means of speech he will offer the tremendous sacrifice of our salvation, pronounce all those sacred words, many of them inspired by the Holy Spirit. At the consecration the divine High Priest will make use of the priest's tongue to change bread and wine into His own Body and Blood. A grander, holier, more awe-inspiring use of the tongue is unthinkable. Holy Mass is the memorial of our Savior's life, death, resurrection, and ascension, of all His wonderful works.

And so it is from the altar that the priest takes the message of the gospel to the people by the preaching of the word of God. His sentiments in doing this must be those expressed in the prayer which he recites at Mass before the gospel, "Cleanse my heart and my lips, O almighty God, who didst cleanse with a burning coal the lips of the prophet Isaias, and in Thy loving mercy vouchsafe so to purify me, that I may worthily announce Thy holy gospel. The Lord be in my heart and upon my lips that I may announce His gospel with dignity

and competence." Preaching prepares for the graces of the sacraments.

Again it is by means of speech that the priest administers these treasures of divine love; he baptizes, forgives sins, feeds the children of God with the flesh and blood of the Son of God. What an incomprehensible contradiction and affront to the holy God, that the word of grace and forgiveness, the food of angels and heavenly manna should be brought to men by lips that are daily defiled, by a tongue that is daily contaminated by sins of speech!

And lastly, consider that you have been chosen daily to stand before the throne of God as the representative of the Church, to praise and bless Him, to give thanks to Him, to implore His mercy for the sins of the world, and that in union with the angels and saints of heaven. The recitation of the Divine Office done by polluted lips and tongues must sound like melody played on an organ out of tune. Such disharmony will unfailingly do harm to the work of the priest and render fruitless many of his pastoral efforts. *Qualis rex talis grex*. People have eyes to see and they observe the priest. Indeed, we need the helmet of salvation, speech controlled and sanctified, to wage the battles of the Lord, to beat back the onslaughts of Satan and to plant the banner of Christ in fields ripe for the harvest.

PURITY OF SPEECH

Moderation of speech must be on the daily program of the priest's spiritual life. He will never in this life become perfect in this regard, for, "The tongue no man can tame." And the wise man of the Old Testament asks the wondering question, "Who is there, that hath not offended with his tongue? . . . Blessed is the man, that hath not slipped by a word out of his mouth." (Ecclesiasticus 19:17; 14:1) However, daily improvement is possible, and that will satisfy our good and merciful Savior and High Priest.

And that you may thus improve: Dedicate your speech each morning to Jesus and His holy Mother; pray for control of the tongue. Pone, Domine custodiam ori meo . . .; keep silent under provocation. Jesus autem tacebat; reflect on the sublime task assigned to speech in the life of the priest, particularly at holy Mass! Should

you with the same tongue praise God and offend Him? Give thanks and be ungrateful? Appease and provoke to anger? Pray for the extension of Christ's kingdom and be an obstacle to it? Preach the gospel of peace and undermine that peace? Bring down the Son of God upon the altar by the words of consecration and during the day with the same tongue say things that are an abomination to Him! Impart divine blessings and then destroy their fruit through the intemperate and sinful use of speech?

Let there be a planned and determined striving after priestly perfection along the whole line. All virtues support one another. The more you advance in other virtues, the more you will also improve in purity of speech, for, "Out of the abundance of the heart the mouth speaks." "The mouth of the just shall meditate wisdom and his tongue shall speak judgment; the law of God is in his heart."

THE SIGNIFICANCE OF CONVERT GAINS

Although the annual total of converts has increased progressively since 1944 to a record number of 137,310 in 1954, it has not kept pace with the Catholic birthrate. In 1954 the number of converts was less than 12 per cent of infant Baptisms.

If the numerical increase in Catholic population depended on converts alone, we would be losing ground statistically, for Catholic deaths each year are twice as many as convert gains.

"We do ourselves and the Church no service," observed the publication, "by being lulled into a false sense of accomplishment. The accomplishments of the past decade have been much less than magnificent. The pace has been very slow; many will say much too slow."

— AVE MARIA

Marty's Anniversary

ANONYMOUS

ANTICIPATION "is greater than realization, after all," Marty found himself thinking. Oh, it had nothing to do with the priesthood itself, only with its periphery. It was the things he had taken for granted that had smacked him right in the middle of his idealism.

He had never imagined he would spend his first anniversary confined to a hospital and undergoing a course of psychiatric treatment, forced to rely upon barbiturates to quiet the damage caused his nervous system by pastoral abuses.

It was something he had begun to suspect, however, in the seminary—those who preached charity the most practiced it least.

New to the priesthood, though well acquainted with human nature due to a four-year wartime stint of naval service, Marty had resented such stringent restrictions upon his freedom and basic human rights as imposed by his first pastor. Yet, thinking it the usual thing, he accepted it as well as he could, mak-

ing the usual amount of human errors, finding the pose of priestly dignity difficult to adopt, especially with an outgoing type of disposition such as God had gifted him with. Marty was a good mixer, but his pastor put the kibosh on any and all such mixing, reserving the evenings for his own pleasures and stationing Marty as sentinel of the phone stand. Night after night, this happened.

ARE YOU THERE?

But the phone calls were the worst part of it—being checked-up on. Faculty dinners and house calls, any activity which necessitated his absence from the rectory for any length of time, unfailingly brought about a phone call or visit from the pastor who, apparently, had formed quite an attachment to the young assistant sent him by the Bishop.

Well, Marty was only human—just as human as his pastor. The

result was inevitable, and Marty, himself, should have known. Protests proved unavailing. Even that time when, closetted with the pastor, Marty had said, "Look, Father, if you don't trust me, get yourself another boy. I'll be nice about it. I won't ask to be transferred, but let you write the Bishop. Being checked-up on is something I'm certain even the Bishop wouldn't expect me to put up with."

Faced with the pastoral denial, Marty had ticked off several incidents as proof of his claim, even offering to bring forth witnesses who had observed such goings-on when Marty, himself, had not.

SMEAR CAMPAIGN

Then, for a time, things smoothed over. But all the while, beneath the surface, something was happening of which Marty was unaware, about which, only afterwards, he would learn—a whispering campaign had started. Perhaps without realizing it himself the pastor was damning his rebellious assistant with faint praise, having openly resented Marty's failure to promise to obey any but reasonable demands, even after his insisting upon absolute obedience to any and all demands.

You see, Marty believed that, while Christ tells up to turn the other cheek, He never expected us to allow people to walk all over us and there is, after all, a time when one must fight back.

A human being, created to the image and likeness of God, makes a poor welcome mat. And Marty was getting tired of it.

And yet, being low man on the totem pole, what could he do about it?

FAMILY SQUABBLES

He had been able to put up with the four-months' stay of the pastor's mother and her laying down the law—which he blithely ignored, knowing she had no authority over him. Of course, he had reared up in anger when someone in need had called for a priest and been sent away—because her son was not at hand, even though he, Marty, was. "After all," he had told her, "I'm a priest too!"

Imagine having parishioners tell him how much they regretted his inability to attend the dinner to which both he and the pastor had been invited a couple of days earlier—something he had heard nothing about, not till they informed him of how much the pastor had enjoyed himself, expressing his regret that "Father Marty had made other plans and was sorry he couldn't come."

Marty went along with the idea that one should keep family squabbles in the home, but enough was enough. It got so he came out with it, putting to flight the illusion foisted upon the people, the so-called "Big Brother" act put on by the pastor who had made him a

slavery—not for Christ, but for himself. He remembered—how could he forget?—what the pastor once had told him, “An assistant has only one right: the right to a Christian burial.” While others said it in jest, the pastor, apparently, had meant it.

THE MISSING LINK

The worst part of the whole affair was that Marty liked the pastor. Very much. He was a man of great zeal and devotion to duty, a fine speaker and wonderful confessor, all in all a good priest—except for this one glaring fault so at odds with the balance of his character—inventory, negating all that the rest so strongly implied.

St. John has written well on the topic, “If anyone says, ‘I love God,’ and hates his brother, he is a liar. For how can he who does not love his brother, whom he sees, love God, whom he does not see? And this commandment we have from Him, that he who loves God should love his brother also.” (John 3: 20-21)

Love, the very basis of his priesthood, was lacking where it counted most, in his own house, under his own roof.

I CAN DO ANYTHING...

Perhaps, Marty suddenly realized, that was it. The pastor had built the parish and, zealous priest that he was, was so personally in-

terested in every phase of it that he should have liked doing everything himself, were such feasible; it was not; therefore, Marty had been sent in to assist him with his work. An outsider, it was Marty's job to do the work, then withdraw into the background.

For instance, giving instructions. Marty had given four a week for quite some time, in addition to teaching four classes a day—two catechism classes at the grade school, two religion classes at the high school—and the pastor had taken over for the final couple of instructions and received them all into the Church. Then, while Marty was seated in his office, awaiting any phone calls, the pastor would be out, working hard trying to reclaim the strays, tending to financial matters, fund-raising, promoting, giving talks at Rotary luncheons. In short, performing necessary works, but works which had ample compensation inasmuch as they fed the hunger for social intercourse that is imbedded deeply in the human heart.

Marty, too, had such a need, such a hunger. He, too, was human.

“I softened them up for you by laying the groundwork,” the pastor had told him, when Marty had approached with news that he had received two strays back into the Church. (Marty knew that but, after all, even if one isn't looking for a pat on the back, it helps; and it hurts to receive, instead, a boot in the rear.)

LATE RENEWALS AND CHANGE OF ADDRESS

Notices of expiration have been mailed to all subscribers who failed to renew during the early part of the year. For renewing please return the postcard notice sent you, with your remittance.

If you are to have a change of address please send in both the OLD and the NEW address.

Of course, it was God Who did the work, His Grace that touched human hearts. But Marty had been the instrument employed.

True, the pastor probably wished to avoid his taking credit to himself. Pride must, at all costs, be avoided. But, always to be told, "I spoke to them myself, so you just fell into it," or things of that sort! It wasn't right. Marty couldn't convince himself that it was. Praise for Marty, did not take away from him—it added.

Was this not also pride? Pride, perhaps, of a more vicious sort?

After it had happened and he could look back upon such happenings from a distance, Marty was inclined to suspect that it was—though, suspending judgment, it was his opinion that it was a pride of which the pastor was unawares, it being the result of that initial building effort that had made the parish "his baby." It had resulted in a form of jealousy. The pastor seemed jealous of any and all praise

which came Marty's way, though, faced with it, he denied it. The facts disproved his denials.

THE LITTLE ONES

The children loved Marty—and why? Because Marty loved them. He spent what time he could with them, joined them in their games.

"A priest must keep his distance to maintain his dignity," the pastor had once told a parent, when a remark favorable to Marty had been made. Her reply was, "Yes, but he must earn the respect of children, and keeping out of their way will never accomplish this."

It was Marty's view—as it was St. Philip Neri's—that he would rather have the children climbing all over him than be left alone and idle, open to temptations of many sorts.

Had not His Master said, "Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven."

What price dignity if the love and respect of these little ones be lost and the favor of Heaven be soured by keeping your distance.

True, a man, and especially a priest, must keep a fence about his emotions, the barrier of reason. But his emotions were given him to use, not deny. To hold them too tightly in check thwarts the very purpose for which they were given. They prove a chariot to Hell, instead of an elevator to Heaven.

FINAL BLOW

Then had come the rumors—the product, largely, of the pastor's attitude and the effect it had upon Marty—and they had, somehow, reached the ears of the Bishop. True, Marty had made some mistakes, perhaps many of them. But not that many! His conscience was clear before almighty God. As for anybody else's—well, that was their concern, not his.

The transfer—four days' notice—arriving, shortly after the Bishop's having collared him when on annual retreat and recommending a course of psychiatric treatment, got him out at just the point when the terrific tension headaches from which Marty had been suffering lately were becoming unbearable. (Marty had ascribed them to an old boxing injury, which had, indirectly, led to his losing the sight of one eye the year before he was to be ordained.)

HAPPY ANNIVERSARY!

"Then it wasn't, and isn't my imagination, after all?" he had asked the psychiatrist during his first interview.

"No, of course not," had been the doctor's reply, "it is due to the pressures under which you had been working, the load you had been bearing. It is quite a common thing in cases like this."

So, thought Marty, a trifle glumly, he had become a case—and a men-

MANUSCRIPTS WANTED

Without deviating from the announced purpose and policy of commissioning manuscripts on appropriately chosen subjects from qualified clerical writers, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages. Payment on acceptance.

tal one at that—within one year after ordination!

Instead of guiding and directing him, the pastor had deliberately run him into the ground. The results were, to say the least, surprising. They could have been tragic. In a sense, they were.

Marty's impassioned plea of, "Don't let the Bishop send me back into parish work for awhile, doctor; I'm so bitter and resentful; I'm afraid I'd walk into the house with a king-sized chip on my shoulder, thinking, 'Well, my first pastor put it over on me; nobody else is going to get away with it,' I don't want to be this way; it's not right; it isn't the way a priest, any priest, should think, much less act," had come from a spirit that had been crushed under pastoral abuses which Marty, new to the priesthood and ignorant of its ins and outs, had formerly believed to be the rule, which he now discovered to be the exception. (Thanks be to God, he had breathed, once his eyes had been opened to this truth.)

SUMMING UP

But, there are other Marty-and-pastor combinations, unfortunately, inasmuch—even in the levitical stamping-grounds and priestly eden—humanity, serpent-like, still, sometimes, rears its ugly head, revealing all the bitter cruelty of a nature, fashioned in the mold of a God, which—because of the gift of free will—can sometimes descend to the level beneath bestiality. And this is why Marty's case is placed before your eyes. Perhaps it will help the Martyrs to understand their pastors better, revealing the pastoral jealousies as an occupational hazard, and—who knows?—it may help the pastors, who carelessly permit themselves to forget that charity begins at home. To preach what they fail to practice is hypocrisy, to be more considerate of their sub-

ordinates and fellow-workers, their brother-priests who, certainly, have much to learn and can profit a great deal from pastoral experience. The assistants may, certainly, be too opinionated—it is a fault. And it must be overcome. They have initiative—which is good. If they did not, they would be clods or mere lumps of clay. But this initiative, and the zeal which prompts it, must be guided and rightly channeled, else it may prove their undoing. And it is the pastor who is best equipped to make of his assistant a truly priestly priest—which is far better than driving them to the psychiatrist's couch and/or a padded cell by refusing to recognize that they, too, are human.

An exception, true; but one studiously to be avoided—for the love of God.

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The Decree On The Mass And The Breviary

THE new regulations of the Sacred Congregation of Rites affect priests insofar as the recitation of the Roman Breviary and the celebration of Mass are concerned. There is a decided effort on the part of Rome to make less cumbersome the rubrics for both these functions "since today's priests, especially those who have the care of souls are burdened daily by various and new duties of the apostolate in such a way that they can hardly attend to the recitation of the Divine Office with proper tranquillity of mind." Neither the Mass nor the Breviary is made easier but steps have been taken to increase the zeal and fervor of the priest in their accomplishment. The outstanding features are:

THE BREVIARY

1. Henceforth from next Jan. 1st there will be no such category as *semidouble* for feasts. Almost one hundred feasts now of that rank will be reduced to *simple* feasts and thus in the breviary the priest will recite nine psalms and three

lessons in one nocturne, much more frequently.

2. *The only octaves to be said are those of Christmas, Easter and Pentecost.* One can appreciate the simplification in this respect when he considers the length of modern offices and their octaves! Thus, the priest will follow the calendar of the universal church and will be kept more in touch with the common cycle of annual liturgy.

3. The prayers 'Aperi, Domine' and 'Sacrosanctae' are omitted. At the beginning and at the end of the various hours the 'Our Father, Hail Mary, and Apostles Creed' are dropped. *Matins, Lauds, Terce, Sext, None, and Vespers* will end with the verse 'Fidelium animae.' *Prime* with the benediction 'Dominus nos benedicat' and *Compline* with 'Benedicat et custodiat.' The Antiphon in honor of the Blessed Virgin will be said only after the conclusion of the day's office, namely after Compline.

The Preces are omitted except in the ferial offices of the Wednesdays and Fridays in Advent, Lent, Passiontide and on the Ember Days

other than those which fall during the octave of Pentecost. There are *no Suffragia*. The *Athanasian Creed* is recited only on Trinity Sunday. When the preces are recited they are obligatory only for Vespers and Lauds.

4. Little is changed for First Class Feasts and for the Office of Sunday. *For Second Class Feasts and doubles of Our Lord and of the Blessed Virgin*, Matins, Lauds, Vespers are taken from the Proper and the Common. The Little Hours come from the Psalter of the day of the week and from the Proper. Compline is taken from the office of Sunday.

THE MISSAL

The chief changes are in the Mass orations. There are no collects, secrets, postcommunion prayers assigned for different seasons of the year. *No commemoration* will be permitted at Mass on Sundays and feasts of 1st class, privileged feriae and vigils, High Masses, and votive Solemn Masses; *only one* commemoration will be permitted on feasts of 2nd class, and on all the other Sundays; *only two* commemorations will be permitted on all the other feast or ferial days.

In Masses for the Dead, only one collect is used in *sung* votive Masses. The 'Dies Irae' may be omitted except in the Mass on the day of death or the funeral Mass. On All Souls' Day, the Dies Irae is recited but once and that in the principal Mass of the day.

The *Credo* is to be recited only on Sundays and feasts of 1st class, feasts of Our Lord and of the Blessed Virgin Mary, feasts (dies

natalis) of the Apostles and Evangelists, Doctors of the universal Church, and votive Solemn High Masses.

The Last Gospel will always be that of St. John except for the 3rd Mass on Christmas and the Mass for Palm Sunday.

THE CHURCH CALENDAR

As noted above, the semidouble feast disappears as a rank and a rite. All present days of that class become simple feasts except the Vigil of Pentecost which becomes a feast of the double class.

Sundays are given greater importance. All are raised to the double rank. They are superseded only by a feast of any title or mystery of the Lord: in this case, there is only a commemoration of the Sunday at Mass.

The Sundays of Advent, Lent, Easter, Low Sunday and Pentecost Sunday are doubles of the first class and take precedence over every feast in a conflict and this for both first and second vespers. However, the Mass of the feast only is permitted, in place of the Sundays of Advent with the exception of the first Sunday; but the Office is of the Sunday of Advent.

Privileged Vigils are those of Christmas and Pentecost. Common vigils are those of the Ascension, Assumption, St. John the Baptist, Sts. Peter and Paul, and St. Lawrence. All other vigils are suppressed.

Only the octaves of Christmas, Easter and Pentecost remain and days within these octaves are raised to the rank of doubles and take precedence over all feasts.

quid in Casu?



— BY REV. WILLIAM F. ALLEN, D.C.L. —

In the September-October 1955 issue of PASTORAL LIFE you made the following statement: "If John were a bona fide Oriental, Can. 88. n. 3 of the Oriental Code would have given him the option of being married in the rite of the spouse." It appears that this, as it stands, is not correct since in a Mixed Rite marriage, the groom has the choice only if he has a domicile or a quasi domicile in an Oriental Region. Here in the United States, in most cases, the Orientals do not continue their domicile or quasi domicile on the other side of the Atlantic, so in most cases your assertion would be incorrect. The Apostolic See has granted the Apostolic Delegate the power to dispense from the law in such cases. Do you agree?

Two such replies were had to that response in the Quid in Casu. From both we learned a few things which we pass on to our readers along with the reasons which motivated the above response. Fr. Coussa of the Oriental Commission for the Code, in a private opinion, held that the words *in orientali regione* meant either the region where an ecclesiastical province had been established or where the Oriental

rites had been practised from *ab antiqua aetate*.

A writer in *Ami du Clerge* held that *ab antiqua aetate* would have to be judged relatively to the country in which the case arose. In the United States 100 years is *antiqua aetas* as far as the Catholic Church is concerned. Therefore, if the Orientals had been in this country for a good part of such a period, then they could benefit by this concession of a choice of churches for their Mixed Rite marriage. That sounds reasonable enough!

Again, it was argued that Oriental Dioceses established in the United States must have some relationship to an ecclesiastical province some place since our Oriental dioceses are for Catholics from very specific parts of the Old World. Could they slip into the concession in that way?

Thirdly, as one writer brought out, many if not the majority have never taken their real domicile in this country and either retain their domicile with their property rights in the old country, or at least, retain a quasi-domicile over there. Surely these could have their choice according to the interpretation of Fr. Coussa, an eminent Oriental Canonist.

Such were the reasonings that

formulated that tiny sentence whose plasticity did not escape a few!

We are pleased to inform our readers that in a Mixed Rite marriage which does not conform to the above third category especially, a dispensation may be obtained from the Apostolic Delegate so that the marriage may take place in the church of the bride.

We live in a State whose laws do not permit a girl to marry until she is 18 years of age and this under penalty of invalidity of the marriage. If two infidels violate that statute, what is the status of their marriage in the eyes of the Church? According to Canon Law, they could have married validly. Secondly, if the infidel party to the marriage was under age according to the civil law when the marriage was contracted with a 'baptized' non-Catholic of canonical age for marriage, what is the status of the validity of this marriage. Which prevails—the Civil or the Canon Law?

These questions involve the question as to whether the State has the right to establish diriment impediments for infidels when they contract marriage among themselves. They also bring up the question as to whether the requirements of the Civil Law can nullify the prescriptions of Canon Law in a mixed marriage, i.e., between an infidel (subject to Civil Law) and a baptized person (subject of Canon Law). It is the more common opinion that the non-baptized are subject to the Civil Power insofar as marriage impediments are con-

cerned, and that the Civil Power has the right to establish diriment impediments for them. Their marriage contracted in violation of such statutes would be invalid in the eyes of the Church. The weight of canonical opinion in favor of this solution is simply overwhelming. If infidels were not subject to the Civil Power in this matter they would not be subject to any earthly power at all for marriage! Since they are not baptized, they are not subject to the Church's Law except for an authentic interpretation of the divine-natural law. It would be absurd to relieve them of all direction in such important matters.

When we consider the marriage of an infidel incapable of marriage because of the Civil Law, with a baptized non-Catholic capable of marriage according to Canon Law, and in which marriage both parties have fulfilled the requirements of the natural law, the case is more complex. On the one hand we have the infidel subject to Civil Law which declares him or her incapable of marriage, for example, because of age. On the other hand we have the baptized party subject to Canon Law even though he or she be a non-Catholic. Canon 1038 n. 2 subjects all baptized, without exception, to the laws of marriage enacted by the Church unless specifically exempted. Since both parties have the knowledge required by the Natural Law, the marriage would be valid according to Canon Law. According to the Civil Law it is invalid because one of the parties to the marriage is *inhabilis* because of age. Which Law prevails? The more common

opinion would hold that in such a case Canon Law prevails over the Civil Law since it is of an older lineage and of a higher order, and that the infidel would not be held by the prescriptions of the Civil Law in regard to diriment impediments. The array of Canonists on both sides of this question is imposing; in any case, because of a doubt, we would have to hold to the validity of the marriage according to Canon 1014. The importance of this question cannot be underestimated especially in marriage cases originating in the Southern States of our country. It could furnish an excellent query for an authentic declaration from the Sacred Congregation of the Sacraments.

Is the impediment of 'crimen' present in this case? A and B are not baptized; before her husband died, B consorted with A, committed adultery and planned to marry A as soon as it would be possible either by divorcing B's husband or by his early death. Both are now converts and are happily married. They wonder about their marriage validity in the eyes of the Church.

Since the adultery and the promise of marriage were both perpetrated while the parties were infidels, and therefore not subject to the laws of the Catholic Church in respect to purely ecclesiastical impediments, we must conclude that after baptism their status does not change. Only the baptized can contract ecclesiastical impediments. Their status is approved. They were not guilty of crimen.

A baptized heretic cannot stand in judgment in the diocesan marriage tribunal unless granted permission by Rome. Since every invalid marriage interests the common good, what would you think of a procedure whereby the Promotor Justitiae takes up the case and carries it through to a decision for the non-Catholic?

The *Promotor Justitiae* defends and safeguards the public good and interest and the judgment as to whether the public good is involved belongs to the Ordinary. If the latter so judges, then the *Promotor Justitiae* becomes a party to the trial even in matrimonial cases. When the inquirer states that every invalid marriage interests the common good, we would be tempted to disagree. It certainly redounds to the private good of the individual couple or couples when rectified. The common good *per se* does not come into play unless special circumstances involve more than the couple itself; namely, scandal, the stifling of the very channels and means by which the Church effectively accomplishes the sanctification of the faithful, the negation of the right of a member of the Church to choose a way of life for his spiritual and temporal prosperity, etc. Something more than just the plain invalidity of the marriage must be present. In fact, sometimes the public good of the Church would require that the petitioner be denied a hearing, as in the case of a person benefiting from his own malice in contracting an invalid marriage. Sometimes a non-Cath-

lic could well be deprived of the right of testing his marriage since he does not accept God's Kingdom here on earth. We would say, therefore, that if special circumstances are present in a given case of an invalid marriage, then more than the private good of the couple is enjoined and a denunciation is in order and the *Promotor Justitiae* may take up the case. The Ordinary must decide this phase of the question even when the *Promotor Justitiae* acts by reason of his office and with authorization from the Code. (Canon 1971 n. 2). (cf. "The *Promotor Justitiae*" in the *Jurist*, by Rev. J. L. Wouter, J.C.D., April 1951, p. 206).

May a Mass card be given for a non-Catholic?

This question is frequently asked in many gatherings. Canon 2262 n. 2 decrees that a priest can offer the Mass for an excommunicated person privately, if there be no scandal. Presuming that the excommunication has been incurred, the only source of difficulty would be the possible scandal in issuing the Mass card. It is to be doubted that such would result in the average case; it is most probable that edification would be given in our country. There is a laudable practice which would remove the scruples of the timorati; some priests indicate that the Mass will be offered for the Souls in Purgatory with special reference to the deceased for whom the card is intended. This would really cover the case for the Catholic who requests the card and would be as

meaningful to the non-Catholic family as is necessary. A High Mass could hardly be announced except for the Souls in Purgatory with a private, secret intention for the non-Catholic.

How is it that in our country the Easter Duty time extends from the first Sunday in Lent until Trinity Sunday? This seems contrary to the Code, Canon 859.

By special concession to the Bishops assembled in the first Provincial Council of Baltimore (1829), the Sacred Congregation of the Propagation of the Faith (Oct. 16, 1830) permitted the Easter Duty time for the United States to extend from the first Sunday in Lent until Trinity Sunday. Because of its venerable age and since there is no clause in the Canon excluding customs to the contrary, this custom is presumed to be approved even after the Code. The faculty of absolving from reserved cases in a diocese surely is safe from all expiration because of the extended Easter Duty time, for Canon 899 n. 3 provides for this contingency.

Our teaching Sisters renew their temporary vows at their annual retreat. The date of the renewal does not always correspond with the exact date of their original profession: in most instances it is earlier. Is this to be approved?

Canon 577 n. 2 permits us to anticipate the renewal of vows, for a good reason, by one month—no more. Canon 577 n. 1 demands that temporary vows, already expired, be renewed without delay—*nulla*

est interponenda mora. Therefore, the retreats should be arranged to keep within the wording of the Law. We hesitate to pronounce on any perpetual profession that was made, under such procedure, and perhaps before three full years of vows had elapsed!

James, a baptized Episcopalian, is forced to marry Bertha because of indiscretion on his part. Bertha, too, is baptized in the same Church. At the time of the marriage James was within two months of 16 years of age. The marriage lasted only a few months and then broke up. Bertha now wishes to take instructions for marriage with a Catholic man. Was her marriage to James invalid by reason of age? Was James held to Canon 1067.

Baptized non-Catholics are held to the laws of the Church unless exempted by the Church. No such exemption is granted for age. The marriage was invalid in the eyes of the Church according to canon 1067.

At the burial service of a Catholic, is it proper for the Undertaker to say prayers at the grave when the priest is not available? May a Catholic Benevolent Society perform its ritual at the grave, even when the priest is present at the grave and has said the formal prayers?

Strangely enough in our country there are places in which the priest does not accompany the corpse to the cemetery unless the person had been a member of a particular so-

ciety during life or unless a particular stipend is given, etc. The Undertaker functions in place of the priest. Evidently, the query proposed comes from such an area. It is highly improper that such a procedure should be permitted to continue. It is *contra legem*. Can. 1231 n. 2 decrees that the Celebrant, by his own intervention, or by a delegate has not only the right but also the obligation to accompany the corpse to the cemetery, and there, to perform the final absolution according to the norms as found in the liturgical books. We sometimes forget that this final step forms one, integral whole as a sacred function, and therefore, belongs to the official representative of the Church and not to the laity. Nothing but the most grave necessity, according to the canon, excuses the priest from fulfilling this obligation.

Private prayer by lay individuals at the grave are not forbidden and would not seem to be inappropriate even after the liturgical function. If, however, a secular organization should introduce any profane ritual, or non-Catholic prayers, then it would be best to forbid the service, since it could foster religious indifference or even suspect dogmatic tenets.

Should the Celebrant remove the maniple and the chasuble when he preaches, at Mass, from the pulpit?

Most authors favor removing the maniple although this is not obligatory; the chasuble should not be removed unless it might hamper the movements of the priest in

mounting the steps to the pulpit. (cf. O'Connell; *The Book of Ceremonies*, p. 191).

To qualify for a month's residence in regard to domicile for marriage and the choice of a particular church would one's business address suffice?

A business address implying simply presence in a place only during the day would not suffice to constitute a domicile or quasi-domicile for marriage; the latter implies a permanency of residence, and especially of nightly presence. (cf. Cappello: *De Matrimonio*, n. 682).

Which is correct: 'Who was conceived BY the Holy Spirit' or 'conceived OF the Holy Spirit'?

It is said that both are sanctioned but that 'conceived OF' is more reverent.

Could the Indulgences for the Holy Hour be gained if the services last only for one-half or three quarters of an hour?

The Sacred Penitentiary decreed that the plenary indulgence can be gained by those who assist at the pious exercise 'per integram horam.' It would seem that even ten minutes would be a notable part to miss in the Holy Hour. (cf. AAS vol. 25 p. 171).

Is it 'deceit' to hold the graduation of the parochial grammar school in church?

As far as is known there is nothing officially decreed on this point by

the S. C. of Rites. There are some who, in the past, have held that such an exercise is too profane in nature to be assigned to the Church and thus forbidden by Canon 1178.

Once a person has been anointed and has received Holy Viaticum from his own parish priest, may a friend, without asking the pastor's permission, take Holy Communion to the patient if he should linger on for a few days?

Canon 850 declares that it is the right and the obligation of the pastor to bring Holy Viaticum to people within his parish. This right should be respectfully abided by. However, once the pastor has exercised this function, Canon 848 would permit any priest to administer Holy Communion with the presumed permission of the pastor or the Ordinary.

What is the most lenient rule for the composition of beeswax in candles for the altar?

O'Connell tells us that at least two candles used at Mass must be of pure beeswax *for the most part* (authors say 75%); the other candles used on the altar for benediction, etc., should be for the greater part or *to a notable extent* of pure beeswax (some say 51%). It is for the Ordinary to decree just what *for the most part* and *to a notable extent* really mean.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral reflections



WHAT MEDITATION BOOK?

The priest in parish work, who has many extraneous things on his mind, usually needs some sort of book to help him make his meditation. What book should he use? There are books specifically written for the purpose, and they have much to commend them. But some priests have a hard time in finding a meditation book to their liking. It is good to remember that a book need not be specifically a book of meditations in order to be useful. Any book that contains matter that can be meditated on is suitable material for meditation. The supply is almost limitless. What a wealth of material in the Scriptures, in the Roman Missal in all its sections, in the Breviary. These books alone one could not exhaust in a lifetime. Then there are the spiritual classics, books used and found useful by persons now canonized, as well as by generations of sincere seekers after sanctity. Then there are the many modern good books on spiritual subjects, biographies of the saints, books of doctrine, books on Catholic practice. There is no end to good meditation material. One good way to have good meditation material is to mark or make a note of particularly striking passages that you come across in reading. Such passages or thoughts that hit you

with particular force bear further prayerful consideration. They are excellent food for practical meditation for you. They are practical because they mean much to you personally, because they touch closely upon what is of vital concern and interest to you. If the standard meditation books do not appeal to you, there is plenty of meditation material elsewhere. Really, the best subjects of meditation are the things that so concern you that they force themselves into your thoughts. Your plans, your problems, your struggles are what you should be meditating about. Your current reading matter often has passages that make excellent material for meditation.

HELPING THE TEEN-AGERS

It would be a big mistake to think that teen-agers are not interested in religion. The indifference that they sometimes display in the practice of their religion indicates only this, that they are not finding in their religion the helps they honestly want. So often teen-agers have been told what not to do, that they sometimes come to look upon religion as something that is always coming in the way of a good time. How much more kindly they would feel to religion if its leaders made them feel a very real part of it. We quite correctly spend much time on training little children. Then, our parishes are for the most part geared to the adult mind. As for the teen-agers, we let them at the mercy of whatever youth organization we may have. Athletics and dances and parties are good; but they are no real substitute for

the kind of religion that inspires courage, and engenders ideals of virtue and constructive Catholicism. One priest felt that up to the present he had been neglecting spiritually the teen-age element in his parish. He decided to direct his apostolate toward them for a while. Redirected his Sunday sermons to them, spoke so as to interest *them*. The older people, especially the parents, were overjoyed at this fresh approach. In the various societies of the parish he called upon the teen-agers to give a hand by way of help, and to provide entertainment. He gave the teen-agers an opportunity to sing in Church. He turned over many little jobs about the parish to the younger crowd. Soon he had the teen-agers interested in the parish and in their religion. Only then did he realize that up until then the teen-agers had felt neglected. Formerly the pastor had noticed them only to correct them. Now he had given them a constructive part to play in parish life. It worked.

ON BEING PRACTICAL

The newly appointed pastor of a small country parish was going about his parish getting acquainted. He came upon a farmer, who had stopped his obviously new, red tractor near the road. Just to make conversation the priest said, "That's a nice looking tractor you have there." The farmer without so much as blinking an eye retorted, "Father, it's not how it looks; it's what it does." That is a pretty good description of something practical—it's what it does. We can carry over the

idea into parish work. It isn't how things appear on a report that counts. The important thing is, Does it work? Some parishes are paper parishes. They have every society they are supposed to have, they take part in every diocesan movement they are forced to participate in, they have required services and activities. At least, all these things are down on paper, and there is some token effort to comply with regulations. But just how much is accomplished for the good of souls is open to question. The Confraternity of the Blessed Sacrament may be canonically erected, but this does not mean that in this particular parish it actually promotes ardent devotion to the Blessed Sacrament. There may be a CYO for the teen-agers, but just how much net good it does for their souls is another question. The test is in what an organization actually accomplishes. Does it fulfill its purpose, or does it exist merely to satisfy the demands of a report? If there is any place where we have to be practical it is where the salvation and sanctification of souls is concerned. Token effort, and paper organizations can never be enough, where practical efforts that work are called for. We have to be practical in our work for souls. To look good on paper is not enough. It has to be practical. It's not how it looks. It's what it does.

T. C. SIEKMANN

Up to the present the official record shows four Cardinals in addition to thirty-three Archbishops and Bishops as victims of Communist persecution by death, imprisonment or exile.

BOOK-REVIEW *Selections*



THE HOLY BIBLE, latest English Edition, published by the Society of St. Paul, 2187 Victory Blvd., Staten Island 14, N. Y.

The recent Gallup poll on reading, reports that six out of ten adult Americans have not read a single book outside the Bible during the past year. According to educational background here is the breakdown: of those with college training 26% did not read a book last year; with high-school background, 57%; with grade-school, 82%. Moreover, people of the U.S.A. read far fewer books than those of any other English-speaking country such as Canada, Australia, and Great Britain. The silver lining to this dark cloud is, of course, the steady reading of the Bible. While there are no conclusive statistics showing that Catholics as a group have a better record, still Catholics these days do seem to be doing more reading both of the Bible and of other books, particularly Catholic ones.

The quick and widespread sale of so many current Catholic editions and translations of Holy Scripture point to a renewed interest in the Book of books. The latest English edition is put out by the Society of Saint Paul on three price levels: five, eight, and twelve dollars. Some of the many features of this fine edition are: the Old Testament is the Douay Vulgate, except for the Books from Genesis to Ruth and the Psalms, which are from the original; the New Testament is the Confraternity edition; there are general and particular intro-

ductions, many colored illustrations, family record, historical index, table of Epistles and Gospels, a-glossary of terms, convenient maps,—all done in a clear, readable, and attractive way. CRS highly recommends this Catholic Bible for the home and study-club.

Catholic Review Service

THE MIND OF PIUS XII, Edited by Robert C. Pollock. Crown Publishers. 234 pp. \$3.50.

For more than sixteen years Pius XII has been Pope, and during all that time he has not ceased to speak out with the solicitude of a father, the knowledge of a scholar, the wisdom of a man of prayer and the authority of the Vicar of Christ in His Church. Encyclicals, Letters, and Addresses of various types fill many a volume, but unfortunately, because of their mass and because of the many languages used, and because of the various sources in which they are found, they have remained unknown to most people.

But Robert C. Pollock, Professor at Fordham University, has come along to do a notable service in spreading the words of the present Pontiff. In this work, the editor has made selections from the thoughts and writings of the Supreme Pontiff from 1939 to 1954. He has grouped them around the central concept of a closer union of what are usually called the contemplative and the active life, or the union of a life of prayer with a life of full activity in the

contemporary world. Integration is the key word in this concept, and Professor Pollock has striven to show how the thoughts of the Pope constantly recur to this them.

A partial list of the chapters, each prefaced by a brief introduction by the editor, would include those on growth and development, the social question, the modern state, democracy, labor, the international community, peace, science, psychotherapy, modern education and modern woman. Just a reading of such a list of topics is enough to indicate the scope and breadth of the problems touched on by Pius XII.

As in the case with all collections, some selections will appeal to one more than others, some will perhaps seem arbitrary or forced into a particular context. In the case of this collection, however, the overall impression is of a labor of love, carefully done, a work well worth the effort that must have gone into its preparation, and eminently worth the attention of every person, Catholic and non-Catholic, who is interested in the mind of Pius XII.

John W. Padberg, S.J.

THE WISE MAN FROM THE WEST,
by Vincent Cronin. Dutton. 300 pp.
\$4.50.

This is probably the only English-written story of the man who first brought the message of Christianity to China. The heroic mission of Father Matthew Ricci, Jesuit geographer, astronomer, and missionary whose twenty-seven years of untiring effort resulted in the establishment of a permanent foundation of Catholicism in China, has all the ingredients of a fascinating tale. How Father Ricci and his pioneering companions refused to accept defeat despite seemingly in-

surmountable barriers, is told in a sympathetic intelligent manner. The style of the biography is a credit to the author, who does not need to be recommended as the son of the distinguished novelist, A. J. Cronin, but has a standing in his own right.

MARIOLOGY, Vol. 1, Edited by Juniper B. Carol, O.F.M. Bruce. 434 pp. \$6.75.

With this volume Father Juniper Carol, O.F.M., noted American Mariologist, launches as editor the first of a three-volume symposium of articles by American Catholic scholars presenting a comprehensive, well-documented, and up-to-date exposition of Marian doctrine and cult. The first volume covers the sources and history of Marian teaching; the second, soon to appear, will treat of Marian theology; the third, devotion to the Blessed Virgin.

The work is the first of its kind in the English language. Never before has a group of American scholars joined together to present in a comprehensive way any significant part of Catholic doctrine to the English-speaking world. The authors represent eight different religious orders as well as the diocesan clergy.

The rich content of the work is suggested by the titles of the chapters: 1) Mary in the Documents of the Magisterium; 2) Mary in the Old Testament; 3) Mary in the New Testament; 4) Mary in Western Patristic Thought; 5) Mary in the Apocrypha of the New Testament; 6) Mary in the Eastern Liturgies; 7) Mary in the Western Liturgy; 8) Outline History of Mariology in the Middle Ages and Modern Times; 9) Mary's Immaculate Conception; 10) Mary's Immunity from Actual Sin; 11) The Holy Name of Mary.

To be commended in the book is the objective fidelity of the authors to the

sources of Marian teaching. With but rare lapses, they neither exaggerate nor minimize their findings out of a tendency to put themselves or their work too much at the service of piety. While a high standard of scholarship is maintained throughout this first volume, still the language and style never become heavy or excessively technical. Not only theologians and religious but also the large and ever-growing number of Catholic and non-Catholic laymen who are eager to broaden and deepen their knowledge of the great truths of Christianity will find this book interesting, solid, and satisfying.

Gerald Van Ackeren, S.J.

THE MYSTICAL BODY OF CHRIST AS THE BASIC PRINCIPLE OF SPIRITUAL LIFE, by Friedrich Jurgensmeier. Sheed and Ward. 379 pp. \$5.00.

Father Jurgensmeier's volume on the Mystical Body and its relationship to the spiritual life scarcely needs an introduction. Ever since its publication in Germany in the early 1930's, it has been a sort of minor classic of ascetical literature. Harriet G. Strauss, who prepared the English translation which was published in 1939, has now revised her translation and has added relevant excerpts from recent encyclicals of Pius XII. The book is warmly recommended to all who are seriously trying to deepen their spiritual life.

SUNDAY SERMON OUTLINES, by the Very Rev. Francis J. Connell, C.S.S.R., S.T.D., LL.D. Pustet Co. Inc. 324 pp. \$6.00.

It is the work of a most distinguished churchman, Father Connell, the busy little Dean of Theology at the Catholic

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CANA FAMILY ACTION, Vol. II, by Rev. Harry Sherer. Society of St. Paul, 64 pp. 50¢.

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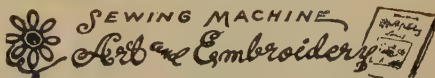


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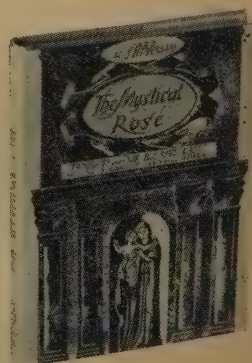
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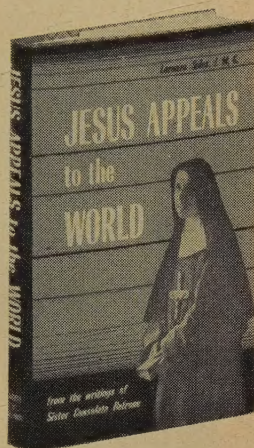


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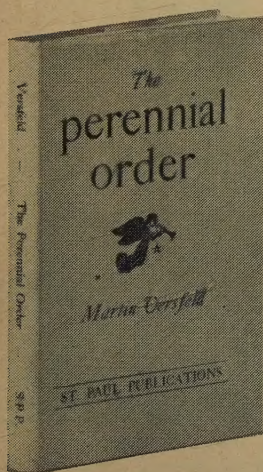
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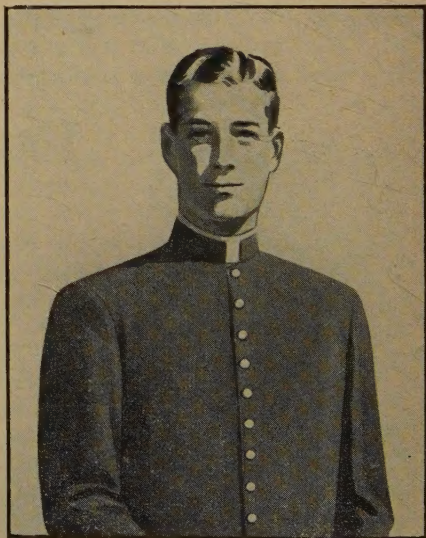
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